A Serious

Call to Obstinate SINNERS:

OR,

A Sounding Trumpet to the

UNCONVERTED.

Laying forth the danger of Living in Sin, and delay of Repentance. Which may be a Warning-blow for Wicked men to forsake sin, and to turn to God unfeignedly.

I have no pleasure, saith God, in the Death of the wicked, but that the wicked might turn from his evil ways and live, Ezek. 11. 33.

Except you be converted, you cannot enter into the Kingdom of Heaven, Matth. 18. 20.

In the Ways of Righteousness the Saints find Treasure, so shall the Sinner by returning unto God, Jer. 24. 7.

By William Knowles B. *in* P. *an Unworthy Servant of Christs.*

London, Printed for *Fr. Coles*, on Saffron Hill in *Vine-street* near *Hatton-garden*. 1677.

To the Reader.

Christian Reader.

I Intreat thee from the Lord, that thou wouldest read this small Book, and treasure it up in the closet of thy heart, to seal your salvation to the day of redemption. Beest thou never such a sinner, now turn unto the Lord by repentance, and thou maiest find mercy; now obey his call while his mercy is open, and run the race that is set before you, and throw by sin as a monstrous enemy, and cast the Devil behind thee, and the profits and pleasures of the world tread under your feet; set Christ, and his glory before thine eyes, and remember death and judgment; have a strong faith wrought in Christ Jesus, in which way you'l find treasures exceedingly, and so shall the wicked by turning to the Lord; for there is great joy in Heaven at a sinners returning, more then at ninety nine righteous persons, that need not repentance. O you wicked sinners, I beseech you, make timely preparation for your soules happiness, and in earnest repent you of your sins. O consider your own good, and be wise; my prayers are ever for you, and my daily study is to find out medecines to cure you, and among you I throw the seed of the word. I travel in pain, to the hazard of my life, and all to save your souls from Hell, and that iniquity might not be your ruine. So hoping in the Lord for some of your conversions, I rest, your friend, in the Lord Jesus.

W. K. B in P.

A serious Call to Obstinate Sinners.

Turn you, turn you from your evil ways; for why will ye dye, O house of Israel? Ezek. 33. 11.

CHristian Friends, and Beloved, whom the Lord would ever cover with the shadow of his wings, and embrace in his arms; but you will not: you love death better then life, because your deeds are evil. But harken to the call of God, and to the doctrine of Christ our Lord; you which are unconverted draw nigh, now while I sound the Trumpet in Sion, and sound you alarum in your holy Mountains. O you sinners, you inhabitants of the Earth, tremble at this disdain call from God, for the day of the Lord is at hand, Joel. 2. 1. and a most swift and sudden distruction attendeth the wicked; for God will most certainly shower down his wrath and vengance upon all such as forget God, and will not be brought to the knowledge of his truth: nay you will not discern the mystery of Christs body, which was crucified on the Cross, and whose most dear and precious blood was spilt for redemption of sinners. O bewail your ignorance, and beseech the Lord to give you the knowledge of his truth, and instruct you sinners not to make any longer a jest at his words and

threatnings, and think not you can be saved when you will; O be not so deceived, nor blinded by the Prince of darkness. O it is the Devils practise to deceive the very Elect. Gods chosen ones, O you are called by the special grace of God to inherit a Kingdom; now therefore obey this special call; to day if you will hear his voice, harden not your hearts, to morrow is another day, and who knows what a day brings forth; continue no longer in filthiness, for the day of slaughter is nigh, and a just reward is prepared for the wicked. O we are sinners whose hearts are double minded, and whose will works deceit. How many calls have you had? how many checks of Conscience? how many godly Sermons? precepts upon precepts, line upon line, one grace upon the neck of another, and yet remains all this while as wicked as you did; what shall be used more for your body; doth not your Ministers Baptize you into Christ, and unto Christ, and to make you a member of that mystical body? and for all this you remain unsanctified; they administer the outward Ordinance of the Supper of Christ, to make you mindful of his death and passion, to bind you to his will, and to knit your hearts to his spiritual ordinance, yet all this availeth not, let the Ministers of God say what they will, yet you do not regard them, you are now grown

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so wise you need no teaching, you do wait up Christ and salvation; the swearers, drunkards, and lyars, and fornicators, and severe men, do hope they shall be saved as well as others, when there is no such hope; but death and damnation is reserved for the wicked: he that lives and dyes in sin is a Hellhound, and a son of perdition. Tis the turning from the state of the wicked to the ways of God, that shall guide us to the glory of the Father of lights, with whom there is no variableness nor shadow of turning; you must throw off the world, & the pleasures & delights of it, with the deceivable lusts of the flesh, and let truth and holiness be in your life; and let your present conversation be unrebukeable before God and man, you cannot serve God and the world; yea, you must loose all for the sake of Christ, and count the world but dross in comparison to the worth of Christ: this all sinners would do if they did but know the Oracle of God, and the mistery of his blessed word, and the reward they shall gain in the Kingdom of Heaven, you would not undervalue the worth of Christ, you would not make light of him; O I beseech you to make a speedy turn to the Lord; seek, seek, for the Fountain that ever springeth, and bath your Souls in the precious blood of Christ, his only body feed on, and his blood drink of freely; let not op- led

threatnings sound; it is altogether excellent pre-
when you r- cannot be got for Gold of Ophir, no
ed by the- and can purchase it, no Pearl can equal
vils pr- Christ cannot be bought for Gold nor Sil-
thof- ver, and the worth of Christ is beyond Rubies:
loe, this is the Fountain, and therefore pray,
Cleanse me, O Lord and I shall be cleansed;
'tis he, and he only, that is the door, and the
way, and opens for hungry & thirsty souls; who
never tasted the sweetness of Christs body and
blood, but only the outward ordinance, which
gives not life: 'tis the spiritual feeding, and spi-
ritual washing that makes the corrupted souls
of men perfect. O let these things prick your
hearts, and cry, What shall we do to be saved,
(saith St. Peter) and be baptized every one of
you for remission of sins. No repentance, no
salvation; therefore you sinners, be reconciled
to God, and obey his Gospel, and speedily turn
from the vain glory of the world, unto the righ-
teousness of God; and see here is happiness in
the state of the righteous. What hinders you,
that you will not be reconciled to God? doth
the world hinder you, and the profits and plea-
sures of it? what are you seeking that you seek
not God, and his Kingdom? what seek you? pre-
ferment, honour and riches, or glory in the
world, which things doth darken your minds and
understandings, and draws our hearts more and

more

more from God, ſhould not the Lord in mercy forbear the iniquity of the world, and wait upon the ſinner for repentance; but in wrath and vengeance, pour upon this Nation ſuch ſevere Judgements, the ſins of this Nation cryeth for, there would be nothing but utter deſtruction; therefore, O Nations, gather your ſelves together, before the decrees comes forth, before the fierce anger of the Lord comes upon you; Seek the Lord while he may be found, and while pardon and remiſſion of Sins may be had, for if once the door of mercy is ſhut againſt you, you are utterly loſt, you are paſt remedy; if you overſlip the day of Grace, you may then, when it is too late, call and cry, but God will not hearken, but will laugh at your calamity; you may ſeek him early, but God will not anſwer; and if you ſeek the Lord with tears, you cannot find him, *Prov.* 1. 28. Why will not God be found? ſaith God, They hate knowledge, and refuſe inſtruction, and do not walk in the fear of God, Prov. 2. 4. O you muſt incline your ears to wiſdom & give up thy heart to underſtanding; you muſt ſeek the Lord as for fine Silver, and ſearch to find him as for precious treaſure: then ſhalt thou know the fear of God, & obtain the excellent knowledge of Chriſt: you muſt ſeek diligently, with a pure heart; yea you muſt hunger & thirſt after righteouſneſs, if you mean to be filled

led in the end; you ſhall reap if you faint not. O but how backward is the people of the world to hearken, and how loth are they to ſpend half an hours time from their worldly employments to hear the ſalvation of Sion; how ſlow in hearing, how dull in underſtanding are the wiſe men of this world, the natural man perceiveth not the things of the ſpirit, neither doth he know them, they ſeem fooliſhneſs to him becauſe they are ſpiritually diſcerned; let the Miniſters of Chriſt call and cry, and tell you, you are out of the way, and perſuade you to turn, or elſe you will travel into utter deſtruction, and tell you that you are at the brink of death, you will not believe but make light of it, until your ſoul drops into Hell. I beſeech you therefore in time to avoid the path of death; let not the eaſe, pleaſure, and delights of it intice you any longer to walk in the danger of it; ſet but the dreadful character before your eyes, and conſider that the end of your way is death; the Devil to deceive you, tells the worldings that the way to Heaven, and the walking in this path of the righteous is full of miſery and ſorrow all your life long, and hard to be indured; and ſo by theſe evils he deceives the hearts of men; but do but underſtand what comforts the Saints injoy, and have more peace of conſcience in a life of miſery then the wicked hath in the greateſt Felicity

in the world; for there attendeth on earthly pleasures everlasting sorrow, on honour abasement, on wealth and riches attendeth poverty, and all things else that attendeth the wicked; for delight is altogether vanity and vexation of spirit. Solomon had the enjoyments of all earthly pleasures that could be thought on, yet all proved but vanity; then why should we seek after that profits not; let us seek Heaven, and the righteousness of it, and all other things shall be added thereto. Fight the good fight of faith, and so lay hold on eternal life. God is the only refuge of the righteous, and the greatest reward. The righteous listens to the call of God; The sheep hears the voice of the shepheard, they follow him, for they know his voice, John. 10. 3. You worldlings, it is a sign you are none of the sheep, when you will not harken to the voice of the shepherd, when he calls you by the mouth of his Ministers. How many hundred calls have you had from God, and you return no answers from the appearance of your conversations; whose motives are evil, and actions unjust Doth not all the Sermons you hear every Sabbath little prevail with you, and do they not all call upon you to turn; and do not men labour to write hundreds of books, suitable to convince the sins of the wicked; and calls out for you to turn; and yet it appears you live in a life

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most desperate, by your loose living and careless giving ear to the word of God, and your making light of Christ & salvation, with your readiness to hear and see pastime and gameings, or else some vile lusts or desires, which corrupts the spiritual minds of men, and increases vices; when the Apostle saith, Lay aside vain babling, and use no foolish jesting, which are things not comely; but rather be giving of thanks, which becometh the Saints of God. Are not the wicked ready to revile them that tells them of those things, as if it were not true Doctrine; O but alas, I could wish they would understand the word of the Lord, and give better heed to his blessed word; draw nigh, you Sinners, to this present call from God, it may be the last call you may have, it may be the last hour of your lives, make a speedy turn therefore to the Lord; for though you were sheep that were gone astray, but now are turned to your shepheard and Bishop of your Souls, 1 Peter 1.25. Think it no lost labour to turn from the world unto God; for he will receive you, if you quickly turn; yea, he'l cloath you with royal robs of righteousness; he'l seat you in the Glorious Throne of Heaven, you shall have bread of life to feed on, and the precious blood of Christ to drink on; if you will but turn, you shall never hunger; and if you will believe on Christ, you shall

shall never thirst; nor you shall need no candle, neither light of the Sun, for the Lord God, and the Lamb will be your light; yea, his Glory shall light you, his power defend you, and his favourable arms embrace you; but if you will still remain obstinate, and not turn, he will bring judgement upon the wicked, as will be a swift witness against South-sayers, Drunkards, Adulterers, false swearers, and he that keepeth back the hireling from his wages, and vexes the widow and fatherless, and oppresses the stranger, and fears not the Lord of hosts; O but in time return unto me, and I will return unto you saith the Lord, Mal. 3. 7. For at that time a sinner returns from his sins from the bottom of his heart he shall have mercy, Ezek. 18. 22. Not at what time soever, but at that time, when the door of mercy is not shut against sinners, for if once the master is risen, and hath shut the door, there is no entering; 'tis in vain to knock or call, for if you will go on in Sin, and never come to be acquainted with God, in the time of youth, health, or prosperity, which is the safest time that God regardeth, and let your lamps of oyl burn out, & suffer it to be spent upon delight and pleasure, in the time of youth, health, and prosperity, you will be dark finding of Christ, when the inward light is darkned, & the oyl of the Spirit quite wasted. God will not be found in adversity, by those that seeks

seeks him not in prosperity; nor in sickness he will not hear him, who denies his help in his health. For the Spirit of God and Christ is like to a skilful Physician, that knows your wounds too deep, and your disease most desperate, and that you are past recovery, or very dangerous; for strong Physick is not fit for a weak soul; for the spirit of God is powerful in its working on that creature, whom he is pleased to apply it unto; and therefore I beseech you to seek the Lord. Are you not yet stirred up to the amendment of life, and cannot you spare a little time from your worldly affairs, to hear the trumpet sounded in Sion, and calling to repentance; and to know the excellent joy of the righteous, and the damnable torments of sinners; for saith Job, The wicked is reserved for the day of destruction. They shall be brought forth to the Day of wrath; though here you have pleasure, honour, or riches; yet for you is reserved eternal destruction. and though the righteous are destitute of all comfort, and suffer hunger and cold, or adversity, yet they have prepared for them a Crown of Righteousness, which shall be given them by the righteous Judge at the last day, when the hearts of all men shall be laid open, and their works good and bad shall be tryed. O how the wicked flourish in the World, and are pampered up with Pleasure and Delight, like

Dives

Dives in the Gospel, Luke 16. 16. In what pleasure did he live, yet how was his heart hardned against distressed Lazarus? But *Lazarus* dyeth, and is carried to Heaven by Angels; and the rich man dyed, and was carried by Devils to be punished in the fiery flames of Hell. Who can in this small evidence lay open in full the misery of one, and the felicity of the other. Now would the worldly men choose to be Lazarus, so he might enjoy with him the felicity that he enjoyed. It cannot be laid open what joy the Lord hath prepared for them that love him. How hath the people of God suffered for the sake of Christ, as for example, *Moses* choose rather the affliction with the people of God, than to be in favour with Kings, or to be seated in the royal Court of *Pharaoh*, *Exod.* 2. 15. And *Joseph* fled from the hand of his Mistris, and threw himself in Prison, rather then to commit Adultery with his Mistris, Gen. 39. 20. And so all along hath the People of God counted a miserable life better than a merry life, for they are even enamoured with the worth of the felicity in Heaven, for it far exceeds the misery on Earth. Job counted his misery nothing, nor the loss of all his earthly gains the killing of his sons, & the discomfort of his wife, yet this could not make him forsake his God; & the Apostle Paul counts the misery of this life but light in comparison

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to the worth which should be revealed hereafter. Sure such men as have undergone such hard conflicts of misery for the sake of Christ, will be a swift witness against this rebellious and untoward generation; and thus all along hath the people of God undergone extream misery in the world to this very day, while the wicked rests secure in ease, pomp and pleasure; from the highest to the lowest, they all walk in the paths of vanity, and will be by no means called from this wretched state of life; they think verily that God will carry them to Heaven in their pleasure; but I pray God he throws not such mis-understanding wretches to hellish flames in his displeasure, for he is a consuming fire, which will devour the wicked, and reserve the infernal pit to burn both body and soul for ever. O my friends, that those things might convince you; they are in your ears but as warning-pieces to rattle you, which if you are not persuaded by, will surely bring Gods Judgements on you, and will prove a severe murthering-piece to your poor souls. Why do you think the Apostles and Prophets before us hath suffered such great conflicts of misery, and counted the greatest but light in comparison to the world hereafter, because they are fully persuaded, that the pleasure and injoyment of Heaven, greatly exceeds the miserablest sorrows on Earth; for as the Joy

of

of one is finite, the felicitie and happinesse of the other is infinite, past all mans imagination; 'tis no lost labour to follow Christ, who suffered his own body to be pierced, & his blood to be spilt for the redemption of sinners; will he that is a Sinner, for whom Christ dyed, think it hard to forsake the pleasures of this life, the desires of the flesh, and the vain delights and glory of the world. O esteem this nothing to the worth I now set before you, and lay open the pierced sides of Christ, whose blood runs freely to Sinners, and to the broken hearts that mourn in Sion; consider I say, how your sanctifier was pierced, who was buffeted, and shamefully reproached, and barbarously crucified, lay three days in the jaws of death, from whence he went to glory, where he daily makes our peace to God the Father, so that we will give glory to his blessed name; turn therefore out of this cursed state of life, work wickedness no more, but speak every one truth to his neighbour, for he who maketh a lye, and worketh deceit, is abomination before God, and shall surely be destroyed. The soul that sinneth (saith God in Ezek. 18. 20.) shall surely dye. The death of the soul is everlasting: But God is not willing to have your souls in Hell, as in the 21. Verse, if the wicked will but turn, and do that which is right before God, he shall not dye, he shall surely live, nor his

forfeit

former ſins once mentioned in his righteouſneſs. What a bleſſed expreſſion is here, what a general act of oblivion is here, that the Penitent may have mercy. O you Sinners of the world, if you would but arm your ſelves with faith, and come boldly to the thrown of Grace; and plead with the Lord, thou houſe of Iſrael, ſo iniquity ſhall not be your ruine; ye, Caſt off the works of darkneſs, and put on the armour of light, and create in your ſelves a new heart, and a new ſpirit, for why will you dye O houſe of Iſrael, Romans 13. 12. Ezek. 18. 31. Cauſe therefore one another to turn, for ſaith St. Paul, Romans 3. 12. You are all gone out of the way, and altogether unprofitable, whoſe throat is an open ſepulchre, who uſes their tongues to deceit, and your mouths full of curſing and bitterneſs, with feet ſwift to ſhed blood.

Destruction & calamities are in your ways, who knows not the way of peace, nor no fear of God before your eyes. O cleanse your minds within you, and make preparation to entertain the Lord of life. What Royal entertainment is made for corporal Princes? you'l make every room clean for his Royal entertainment; but how much greater is the King of Kings? who would fain have you make preparation to entertain him, and cleanse and purifie your hearts and minds, for except you be cleansed you cannot receive the Holy Ghost: and Christ must live in you, except you be Reprobates; but he lives with none that acteth wickedness; Be you therefore holy, as Christ our Lord is Holy, 1 *Pet.* 1. 15. And turn no more to the state of the wicked, as a Dog returns to his Vomit; or like a hog to the wallowing in the mire, for your conversation is an unexpressible joy to the Host of Heaven; for there is more joy in one sinners returning, then ninety nine just persons that need no repentance; *Luke* 15. 7.

O but mark the sentence to those that return not, saith the Lord, Luke 13, 27. Depart ye cursed; you love the world, and the pleasures of it, more then God and his kingdom; but the world passes away, and that therein is, 1 John 2. 17. Chuse rather misery with the righteous, then joy with the wicked,

and pleaſures of ſin for a moment, *Heb.* 11. 25. The rebuke of Chriſt is greater riches then the treaſures of the World: weep therefore you worldling, and houl for your life of pleaſure, who in wantonneſs have nouriſhed your hearts to the day of ſlaughter, Gen. 5. 5. For behold the day is coming, you ſhall burn as the ſtubble, and the proud, and all that doth wickedly ſhall be rooted up, *Mal.* 4. 1. For at the laſt day the wicked will be revealed, whom the Lord will conſume with the brightneſs of his coming, and all the deceiveableneſs of the wicked ſhall periſh, becauſe they will not receive the love of the truth, that they might be ſaved, 2 *Theſ.* 2. 8. O what a dreadful thing it is to refuſe ſalvation where it may be had! how worſe then mad are the bewitched men of the World, who might have Life and Liberty, if they would receive it, but they will not! they chuſe death rather then Life, becauſe their deeds are evil; I have ſpread out my hands all the day long to a Rebellious people, ſaith the Lord, which walks not in the ways that are good, but in their own imagination, a people that provokes me to anger exceedingly, who blaſpheme me to my face, but with fury and wrath will I recompence the iniquity into their boſoms. O that theſe Judgements might but waken you out of ſin and ſecurity, and open your eyes to behold the danger

you walk in, whom the God of this world blinds that you cannot discern the light of the Gospel to shine upon you, 2 Cor. 4. 4. From whence comes contention, but through your pleasures that fight in your members, you crave, yet not obtain; ye ask by Prayer, and receive not, because ye ask amiss, that you might lay the same out on your pleasures: O the amity of the world is enmity with God: whosoever therefore is a friend to the World, is an enemy to God: let your laughter be turned into mourning, & your joy into heavines, and cast down your selves to the Lord, and he will lift you up, James 4. 6. By this time are some of you resolved to turn, and stir up your selves to know God, for except you repent, God will presently strike; he hath whet his Sword, he hath bent his Bow, and is ready to shoot, he hath prepared deadly weapons, and hath ordained Arrows to persecute you, Psal. 7. 12. O make a speedy turn and be reconciled to God, and let this day be thy day of conversion: let this sound of salvation enter into the closet of thine heart, and throw by all busie affairs, to hear of Salvation in Sion, and the sinners repentance: let go the world, and the pleasures and profits of it, and take hold of Christ, and let nothing hinder you from hearing this blessed call of the Lord. O that you would but give me a serious hearing, and it cannot chuse

but work in your hearts, for I come not to draw you from obedience to God & his Worship, and run not into so many opinions, for fear God should cut you off like luke-warm creatures, which if he should, he would even spue you out of his mouth: pray day and night, I beseech you, that you may attain assurance of your salvation: Gods promises are to the penitent in heart, a humble and a broken heart God will not despise. So you will but come to amendment of life: stir therefore, and abide not a moment in the state of the wicked, for the wicked are cursed with curses, and the Plagues of Hell attending them; tell them, saith God, three or four times of their sins, but if they refuse your admonition present them, and there shall be to them no covering for sin, but a fearful looking for Judgement, and in their earthly felicity these curses attend the Swearers, the lyers, the drunkards, the murtherers, the stealers, adulterers, inchanters, southsayers, and all other wicked people, you shall be cursed, saith God, Deut. 28. 16. At home and abroad, in your wealths and possessions, and all that thou settest thy hand unto will perish; the Lord will smite you with the pestilence, and desperate diseases, and your very Carcass shall be meat for Fowls; you shall be struck with blindness that you shall grope at noon-day as in the darkest me night, and thou

shalt

ſhalt not proſper in that thou takeſt in hand, thy Calf ſhall be ſlain, thy Goods ſhall be ſpoiled, and thy Children ſhall be given to another Nation, and the Land wherein thou liveſt ſhall be plagued wonderfully, even with great plagues, and the Land ſhall burn with brimſtone like *Sodom*; then ſhall all Nations ſay, why hath God poured his Wrath and fierce Indignation on this Land, who ſhall anſwer; becauſe they forſake the Law of the Lord, and walk in the Indignation of their own hearts, therefore will the Lord root out the Wicked out of the Land in his heavy diſpleaſure. O how the wicked live to the World, and not to God, how they worſhip themſelves, but not the Lord! O how full of mirth and pleaſures is their hearts: as if they were purpoſely made for the World, their hands and eyes they lift up, but not their hearts to the Lord; You confeſs me (ſaith God) with your mouths, but your hearts are far from me: O but in time lay appart all filthineſs, and put far from you all maliciouſneſs, and be doers of the word, and not hearers only, leſt you enter into condemnation, James 1. 22. Walk worthy of God that the knowledge of Chriſt may be increaſed in you, *Col.* 1. 10. How would this Nation be bleſſed, if the wicked would repent, as did Niniveh, who lay in the duſt, bewailing their tranſ-

greſſions:

gressions: and they would be greatly blessed, at home & abroad, whose wealth will multiply, and whose enemies would flye like dust before them. The Heavens shall give rain in season, and the increase will multiply upon the earth, *Deut.*28.2. God will exceedingly bless you, if you will glorifie his name in your Lives and Godly Conversations. O but alas you are such, who profess you know God, but in works you deny him, and are abominable and Disobedient, and unto every good Work are Reprobates, Tit. 1.16. For whom is reserved eternal Destruction with Devils, but the Righteous shall have all tears wiped away from their eyes: and called by the Lamb to sing, Come you blessed, inherit a Kingdom; to the wicked saith God, Go you curled, inherit destruction.

And now I am comming to the end of my work, my heart trembles to think how I shall leave you; left the devil, and the delights of the World should deceive you, for he continually watches to make you his Bond-slave, and to keep you in hell to all Eternity. O friends, let timely Repentance prevent this eminent danger: And let Christ dwell in your hearts by faith, Ephes. 2. 17. O as I could but desire that same of you. Are you resolved to turn? O that I could but win one Soul to Heaven this day: and I wish that he that hears

me,

me not Preach this Doctrine in my aſſembly, may be ready to covet after my Books ſet in print; do but read or hear them read, you cannot chuſe but profit by them: let not that which is good ſeem too dear for you; I have taken the pains to pen it in the uſual Volume, that all might come to the price of it; but the worth that is revealed, it cannot be bought for gold nor ſilver, for the price of Chriſt is above Rubies.

And now I have done my work, what will become of it I cannot tell; I have thrown out the ſeed at Gods command, but I cannot give the increaſe. If you will obey the call of God, you may have mercy, but I cannot entertain it for you; I cannot ſhew you heaven or hell by eye-ſight, but I have ſhewed you the joy and ſorrow of both; and I beſeech the Lord to work in you what hath been ſaid, Heb. 13. 20. And make you perfect in all works, working in you that which is pleaſing in his ſight, through Jeſus Chriſt our Lord; Amen.

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